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A Concise History of the Episcopal Teacher Training College in Scotland.

By Stephen J. McKinney and Roger Edwards

Introduction

An under researched area in the history of teacher preparation in Scotland is the history of the Episcopal Teacher Training College in Edinburgh. The College prepared teachers to work in the Episcopal schools in Scotland. The chapter commences with the evolution of the Episcopal Church and continues by explaining the different models of Episcopal school with a focus on the parochial Episcopal schools and the mission schools. The shortage of properly qualified teachers for Episcopal schools and the establishment of the Episcopal Training Institution in 1850 are then discussed. This is followed by a brief overview of the effect of the Education (Scotland) Acts of 1872 and 1918 on the Episcopal schools. Finally, the decline of the Episcopal Training College and the Episcopal schools is examined, and there are some concluding remarks.

The Episcopal Church

The Episcopal Church evolved from the Reformation in Scotland, to create a tradition merging both Protestant and Catholic elements. Although it would prove controversial, the later Stuart kings shared the view that Scotland's Established Church should have an episcopal structure, so incorporated bishops into the Church of Scotland.

When William of Orange replaced James VII (II), the Scottish bishops maintained their Jacobite allegiance. The Scots Parliament of 1689 abolished hierarchy in the Established Church. The dispossessed bishops and their adherent clergy and laity became the Scottish Episcopal Church. The Episcopal Church operated outwith the law, under increasingly restrictive legislation from the Westminster Parliament, particularly after Culloden. After the death of Bonnie Prince Charlie, the Episcopal Church agreed to pray for the Hanoverian kings, and in 1792 the legislation was repealed. The Episcopal Church would retain a distinctive identity that is quite dissimilar to the Church of Scotland and other Reformed churches.

Episcopalians, as a Reformed Church, had adopted public worship in the vernacular, metrical psalms, and marriage of the clergy, and had some anxieties about veneration and prayers for the dead, but they followed the church liturgical year and celebrated major festivals. The Episcopalians used a Prayer Book that developed through various iterations and a distinctive Scottish Communion Office was introduced. Later in the 19th century, theology and ritual developed to become closer to that of the Roman Catholic Church.

Models of Episcopal Schooling

The majority of Episcopalian schools in Scotland were elementary schools set up to educate children in local Episcopal parishes or they were established as part of the mission to the poor and, in the mission schools, many of the pupils did not belong to the Episcopalian denomination (White, 1998). The Scottish Episcopal Church Society was set up in 1838 and among its aims was the provision of Episcopal schoolmasters, books and tracts for the poor (Stevenson, 2015; Edwards, 2016). The Church Society supported some teachers financially, for example, in the early 1840s by providing the school masters in the Episcopal schools in North and South

Ballachulish with £15 per annum, which supplemented the fees from the parents (Strong, 2002).

There was a smaller number of elite Episcopal schools schooling and there were also schools with a strong Episcopal culture. Glenalmond in Crieff was modelled on the English public schools (Lochhead, 1966). Glenalmond was opened in 1847 to educate the sons of the gentry and was unique because it was combined with a Theological Seminary (Knox, 1953; Bertie, 2000). The Northern Collegiate School, Inverness was established in 1873 though was not exclusively Episcopalian (Lochhead, 1966). Loretto school in Musselburgh was a school with a strong Episcopalian culture. Loretto school was privately owned in the late nineteenth century by the headmaster, Hely Hutchinson Almond, the son of the priest of St. Mary's Episcopal Chapel in Glasgow. Hutchinson Almond developed the boys' school from a preparatory school to a public school. He ensured the school had a strong Episcopal culture and spiritual life. St. Mary's school for girls was opened in Edinburgh in 1878 to educate the daughters of Episcopalian clergy. Lansdowne House School was opened in the late nineteenth century in Edinburgh for girls.

The development of Episcopal Schools

By 1846, the Scottish Episcopal Church Society reported that there were very few schools connected to the Episcopal Church and that there was a pressing need for Episcopal schools to educate the young of the Episcopal Church in the traditions of their own communion. The schools were typically set up in local parishes and they were nearly all elementary schools (White, 1998). The Episcopal Church often established chapel-school buildings that could be used as a school and for Sunday services (Edwards, 2016). Some good examples of this model are two mission schools: St. Mary's chapel-school opened in Glasgow in 1868 and St. Saviour's in Port Dundas Glasgow which was constructed in 1892 as a permanent Church with a two storeyed classroom. St. Columba's Church near Edinburgh Castle opened in 1846. There was a day school below the Church which provided free meals and education to up to two hundred boys and girls for more than thirty years (Harding, 2013).

In 1852 the Bishops requested that a suitable inspector be appointed for the Episcopal schools (the Government's candidate to be approved by the presiding Bishop). On the 16th of October 1852, the Reverend Thomas Wilkinson was appointed (Minutes of the Committee of Council of Education, 1852-1853). It can be difficult to be accurate in the assessment of the number of Episcopal schools and the following figures are drawn from the Wilkinson's reports to the Committee of the Council of Education. The number of Episcopal schools in 1859 was around 120 (Report of the Committee of Council of Education 1859-1860). The number decreases slightly to 116 in 1865 educating 12,157 children (Report of the Committee of Council of Education 1865-1866). This had increased to 135 schools educating 14,773 children by 1870 (Report of the Committee of Council of Education 1870-1871).

The Episcopal Training Institution

The 1846 Report of the Church Society also stated that there was a severe shortage of suitable teachers (White, 1927). This would only begin to be resolved with the opening of the Episcopal Training Institution in 1850. There was also an ongoing problem with the teachers in Episcopal schools receiving salaries well below the average and there was a high turnover of teachers in

some schools. The salary of Female teachers was even lower as they were paid around two-thirds of the salary of the male teachers.

The Episcopal Training Institution, a training College for teachers for Episcopal schools was first established in Edinburgh in a house called Croft-an-Righ near Holyrood in 1850 (Morgan, 1927; Scotland, 1969). The College was initially for men and there were various subsequent moves around Edinburgh. The Institution joined the Edinburgh Diocesan Mission School in St. Andrew's Hall in 1852 (Bertie, 2000). The Institution moved to Minto House in 1856 and in 1859, Thomas Wilkinson reported that there were twenty-one students and the accommodation was inadequate for this number (Report of the Committee of Council of Education 1859-1860). The next move was to Lochrin House in 1866. A woman's Normal College was opened in Laurieston Place, Edinburgh in 1867 and six students were enrolled. Fourteen women applied at the end of the year while the number of male applications to Lochrin House was two. The women were relocated to Lochrin House and the two male applicants were sent to a College in Durham (Report of the Committee of Council on Education 1867-1868). Thereafter the College became all-female and the location of the College was settled in Dalry House near Morningside in Edinburgh in 1876. The College trained 1744 women in the fifty years after 1867. The students studied for two years, though a small number studied for three- or four-year degrees at university. The students resided in Dalry House or two nearby houses. The College had a practicing school with a capacity of 350 pupils.

There was no 'real system' of Episcopalian schools, unlike the Catholic schools and the religious communities of the Episcopal Church had very little locus in school education. The religious communities of the Episcopal Church were primarily focussed on working with the poor, the destitute and the vulnerable and providing pastoral and spiritual support. Some of the religious communities of the Episcopal Church did make a contribution to school education: the sisters of the Community of St. Margaret of Scotland, for example, were involved in a school in Kirkwall from 1892 till 1905 (Bertie, 2000). However, none of the Episcopal religious communities were committed to school education nor to the training of teachers. This being the case they did not have the same impact on school education as some of the key Catholic religious communities such as the Sisters of Mercy, Sisters of Notre Dame, Sister of the Sacred Heart Marist Brothers and the Jesuits (McKinney and McCluskey, 2019). Nevertheless, the Episcopal Church was much quicker in establishing a Training College in Scotland in 1850 compared to the establishment of the Catholic Notre Dame Training College in Glasgow in 1895.

The Education (Scotland) Acts of 1872 and 1918

The Episcopal Church, like the Catholic Church and a small number of Church of Scotland and Free Church of Scotland schools, did not transfer their schools to the new school boards under the conditions of the Education (Scotland) Act, 1872 (Anderson, 1995; McDermid, 2015). The Episcopal Church had serious anxieties about the preservation of the denominational status and religious education of their schools under the school boards (Stevenson, 2015). Interestingly, there were signs that the Episcopalians were less enthusiastic about retaining their denominational schools than the Catholics in the very early part of the twentieth century (Anderson, 1995). They were open to different models, including Episcopalian religious instruction in state schools. After a number of unsuccessful attempts to incorporate Episcopal and Catholic schools into the national system of school education and after protracted negotiations the Education (Scotland) Act, 1918 provided the legal assurances about

denominational status and religious character that would satisfy the Episcopal and Catholic churches (Kenneth, 1968; McKinney and McCluskey, 2019). This would lead to the transfer of the vast majority of Episcopal (and Catholic) schools to the state.

The decline of the Episcopal Training Institution and Episcopal schools in the twentieth century

The Episcopal College, like the Roman Catholic Notre Dame College, had remained independent of the Provincial Committees for the Training of Teachers that assumed control of the Presbyterian Colleges in 1907 (Anderson, 1995). The Episcopal College, however, struggled to remain viable, relying heavily on pupil teachers trained in Church schools and students from England to maintain the student numbers (Scottish Chronicle, 1915). The pupil teacher system was abolished in 1906 and restrictions were imposed by the Scotch Education Department on the number of English students who could be admitted. Financially, the average annual income from the government of £2,300 was just over half of the average expenditure of £4,160 between 1906 and 1912 (House of Commons Hansard, 1913). In 1913, the College was only able to continue operating because of cuts in staffing and salaries (Anderson, 1995). The National Committee for the Training of Teachers was set up in 1920 and the remaining Colleges, including the Episcopalian College came under the control of this Committee (Cruickshank, 1970). From 1920 the running costs were split between the state and the Church: the state paid for salaries and equipment and the Church paid for the upkeep of the College. (White, 1998). One of the conditions of the state aid was that the student roll could not fall below 50 for two years in succession. There were only 47 students in the College in 1926. The role of the College began to change. The students continued to reside at Dalry house and received two hours of religious instruction per week, but the teacher training was conducted at Moray House. The Episcopal College closed in 1934 (Nicol, 1984). The College had insufficient students and the number of Episcopalian schools was beginning to decrease. The furnishings and the small stock of books were distributed to Craiglockhart and Moray House, the other two Colleges in Edinburgh. After the College had closed, the Episcopalian students were supported in the four state Colleges of Education in Jordanhill, Moray House, Dundee and Aberdeen by Episcopalian clergyman (White, 1998).

Concluding Remarks

This concise account provides some insights into this neglected area of history. The Episcopal Training Institution was in operation in Edinburgh between 1850 and 1934. Between 1907 and 1934 it was one of the three denominational Colleges remaining in existence. The Institution provided teachers for the Episcopalian schools in Scotland but began to decline in the early twentieth century struggling to attract students and remain financially viable. The Episcopal schools continued to exist and in 1950 there were still thirty-six schools (Goldie, 1976). There was a continuing issue with the recruitment of teachers who were members of the Episcopal Church. In 1950 they constituted just over a third of the teaching force in the Episcopal schools. The Episcopal schools, for the most part, were closed or transferred by the 1970's. There are two remaining Episcopalian elementary schools that started life as Victorian elementary schools: St Mary's Dunblane and St Ninian's Perth. The vast majority of the schools disappeared because the state schools had taken responsibility for the school education of the poor and, perhaps, according to White (1998), Episcopalian schools were not deemed to be as important nor as integral to the identity of the Episcopalian Church as Catholic schools were to the Catholic Church.

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